World Alliance News Letter

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Pattern for Peace

The Catholic, Jewish and Protestant Declaration on World Peace, enclosed with this issue of the NEWS LETTER, marks an important development in the religious struggle for world order. One hundred and forty-six recognized leaders of the great majority of religious people in the United States have presented seven key principles, basic to the construction of a just and stable international life. The statement is the capstone of the many church pronouncements uttered in America during the course of the war. It links the diverse elements of religious peace plans in a meaningful way. It points the direction of religious efforts.

Never before have the great American religious groups spoken in such a concerted, representative and authoritative way. The heads of twenty-one Protestant communions, three Orthodox bodies and twenty-two national interdenominational agencies; ten Catholic Archbishops, fourteen bishops, eminent priests and leaders of lay organizations; the heads of ten rabbinical and congregational organizations and other representative rabbis have spoken the same principles of world order to the conscience of America. That fact shows a keen sense of religious responsibility to help win the peace. That fact shows a heartening advance in religious cooperation in the service of common goals. And the experience gained in this undertaking augurs well for further practical efforts, to the mutual advantage of the respective faiths and to the benefit of men generally.

If the manner of presentation is impressive, the content of the Declaration is equally striking. True, the seven points are somewhat general and abstract. The agreements found in existing pronouncements imposed limitations on these formulations. Yet the principles are both fundamental and practical. They deal with primary problems of the peace, but at the same time evidence the concern of churchmen for concrete political action. The points are comparatively brief and are prefaced with short captions to aid the memory. Thus they are designed for the type of popular education so necessary if the great mass of church members are to influence national and international decisions.

The first point is the foundation of the whole statement, in two ways. The moral law is the source from which the other six principles are derived. And it offers the ground on which leaders of the three faiths have acted in a concerted way. The need for a thoroughgoing moral education of both governments and peoples is not the most obvious need today but it is the deepest. No peace can endure unless the words of statesmen have a dependable meaning, and unless the plighted word can be relied upon. To fashion a decent moral climate for international relations is a first duty of men of good will.

It is significant that the second point deals with the needs of individuals. Point two evidences the great concern of true religion for the welfare of the human person. The bold proposal that international as well as national action should protect this welfare, may not be an immediate goal, but it is a measure of the adequacy of international organization.

Point three deals with the rights of whole peoples, particularly those peoples which suffer most in the jungle world of international anarchy. Point four considers the needs of comparable groups within states: the minority groups menaced by tyranny.

The fifth point covers the method for achieving the foregoing goals, the controversial issue of machinery to keep and to build the peace. The church leaders go beyond the Atlantic Charter and most of the current resolutions in Congress in demanding an international organization complex enough to handle international problems and strong enough to prevent aggression. The fifth point is the cutting edge of the Declaration at the present time.

Point six might have been included as a part of the preceding principle, but is presented separately because of the tremendous importance of good economic relations. The seventh point is a brief charter for domestic reform, which reminds us of the close interconnection of national and international issues.

The Declaration is a challenge to organizations like our own World Alliance and Church Peace Union, which have done everything in their power to further the present undertaking. For the seven principles to be fully effective, their implications need to be studied and presented in a concrete fashion. The intermediate goals essential to implementation need to be worked out and worked for. Here is an urgent task for devoted effort.

The seven points of this pattern for peace are above all a challenge to the members of our religious groups. If these principles are actually to become guides to action, they require intelligent and persistent support from religious-minded citizens. Only the backing of millions in the churches can justify the hope that these essential conditions of a just peace will be applied. Our religious leaders have pointed the way. It is up to us in the churches to do our part.

Comments on the Declaration

Brief excerpts from the first editorials in religious and secular papers to be received are printed below.

The Declaration announces to our statesmen and economists and business men, as well as to the great masses of the people, certain elementary truths of natural justice in their application to the complex problem of an international world order. . . . The proclamation of these truths places upon all men a grave responsibility for their fulfillment. . . . The Seven Points are not compiled merely to be dreamed over. Our responsibility will not have been fulfilled until we have, through study, fully grasped their meaning for ourselves, spread the knowledge of them, and seen that our elected representatives follow their direction when they apply themselves to working out the concrete problems of peace.

— *America*

The total document does not pretend to be a blueprint. It confines itself strictly to the enunciation of basic principles. But it regards those principles as capable of being put into action, and from now on it becomes the responsibility of churches and synagogues to see that they are put into action when the post-war order is being shaped. . . . This is the core of faith and expectation which the religious leadership of this nation insists must be recognized in the peace if the support of church and synagogue is to be forthcoming.

— *Christian Century*

The joint statement of October 7 is an important step toward winning the coming peace. Each of its seven points is backed up by more detailed enunciations of principle. . . . If these principles are unflinchingly insisted on by American adherents of the major religious bodies, there will indeed be some chance of winning the peace. This is inter-faith activity at its utmost value.

— *Commonweal*

There is more talk of compulsion than of cooperation. There is more talk of power than of persuasion. There is more of "realism" than of faith. . . . It is well that there arises also the voice of faith — the voice of a great common faith among men still believing in God and still seeking the brotherhood of man.

— *Birmingham News*

The seven-point "declaration on world peace". . . must be recognized as one of the most important and helpful events in this time of world-crisis. . . . It places beneath the platform of the world-policies of the United Nations, in a practical fashion, basic and indestructible principles. . . . Every responsible citizen, man or woman, should study the whole declaration. Not all may agree with all its implications and recommendations. But basically it states the central meaning of the war and of the peace that must follow, in terms that correspond to true Americanism and humanity. — *Brooklyn Eagle*

Leaders of the three faiths have made an important contribution to public thinking on post-war problems. . . . They believe that victory and peace must have positive goals, emphasizing the human rights, the dignity, the security and the progress of the individual in a world where the welfare of all is the advantage of each.

— *Buffalo News*

In an hour of world crisis, leaders of the Catholic, Protestant and Jewish churches have issued a joint testament of faith in the rights of man and the dignity of the human spirit. . . . The ultimate test as always is two-fold. Men and nations must regard these ideals not as figures of speech but as guides of action. Harder still, men and nations must say, "These rules apply to me."

— *Boston Traveler*

The American conscience speaks in a clear, firm voice in the joint declaration on world peace. . . . These are the measured words of responsible citizens determined to discover and enact the conditions under which men can live at peace. . . . May Americans of all faiths march with them toward a better world.

— *Chicago Sun*

Such a declaration, necessarily requiring careful preparation, fitly confines itself to assertion of the moral principles the peace should apply. There is no loss of force on that account; religiously, as well as politically, the moment calls for crystallization of the thought and purpose in common animating our prosecution of the war.

— *Detroit News*

It is stimulating to note this singleness of aim and purpose by the nation's religious leaders, as well as their clarity of vision in exploring a field so vital to the future assurance of adequate opportunity to all law-abiding members of the international family.

— *Indianapolis Star*

A statement of aims for the post-war world, in its way as significant as that of the Atlantic Charter and other such statements of Allied leaders, is that which three great religious faiths in this country — Protestant, Catholic and Jewish — have jointly promulgated. . . . Statements of the Allied nations in the midst of war bespeak commitments through treaties, through arms. Statements of spiritual leaders deal with commitments in the minds and hearts of people, such commitments as must precede and give substance to commitments of governments. . . . So it is of great moment that three great world faiths have come to work together for the one great cause of humanity.

— *New York Herald Tribune*

This declaration comes to serve as a beacon for the dangerous days ahead — to keep the eyes of freedom-loving men upon the real goal of faith, tolerance, freedom and civilization. . . . This example of religious and racial understanding and cooperation gives new impetus to those who have carried freedom's torch.

— *Philadelphia Record*

The manifesto on the conditions of world peace . . . is certainly an historic document. . . . Since the manifesto is concerned with general principles, and especially with those principles on which all three faiths are agreed, it is necessarily somewhat generalized in its phraseology. . . . Generalized as it is, the manifesto is much less ambiguous than the Atlantic Charter. . . . It goes far beyond any declaration of post war policy made thus far by any of the now warring powers.

— *Washington Post*

The united action . . . is important, not merely in the fact that the churchmen of all denominations are able to reach agreement, but in the nature of that agreement. The church leaders urge justice between peoples. . . . They go much farther, however, in recognizing that in an imperfect world force is necessary to assure compliance with law between nations.

— Seattle Post Intelligencer

The keystone of the arch is to be found in the fifth principle, which not only states the need for a body of international law but calls for "the use when necessary of adequate sanctions to enforce the law." That proposition is basic to any peaceful society and it is encouraging that these religious leaders have faced its implications squarely and courageously.

— Wilmington Journal Every Evening

Towards a More Unified World

The General Convention of the Protestant Episcopal Church, meeting in Cleveland, Ohio, October 2-11, endorsed the three-faith Declaration on World Peace and approved a significant report by the Joint Commission on Reconstruction, headed by the Rt. Rev. William Scarlett. The section of the report on international principles, which reinforces the Declaration, is printed below.

In the light of this Faith we seek *a more unified* world possessing a world framework within which the Nations may find security and freedom, and within which in peace the Nations set themselves to cooperate for production and distribution.

The bitter experience of the past quarter of a century has underscored the basic Christian principle of the unity, and mutual responsibility of all mankind in God. "We are members one of another; if one member suffers all the members suffer with it." "God hath made of one blood all nations of men for to dwell on the face of the whole earth." Practically we believe the idea that the balancing of power with power would create a harmony of economic and political powers, has broken down 'the freedom of the Nations is today dependent on achieving a supranational unity in which each Nation actively participates and which has the power to protect it against insecurity and conquest;' this will not be achieved by laissez faire but by ending the present international anarchy through the creation of an International Authority based on law, and provided with power to enforce that law. We need to arm ourselves now with the moral purpose to fashion such a united world beyond the day of battle.

A. We would therefore advocate the following propositions:

1. The coming Peace must provide *an over-all arrangement* for international collaboration in dealing with those common world problems which are capable of no purely national or regional solution: *within such world framework* purely regional affairs can be left to regional groups.

2. Such collaboration should include the supervision and control of all military establishments and the creation of international police power sufficient to set up an effective system of collective security, yet with machinery flexible enough to allow for the adjustment of equitable changes and claims. The world has now become one: whatever happens anywhere in the long run happens to all: the world must therefore be organized accordingly.

3. Such collaboration must be able to deal with the broad world problems of finance and economics, the regulation of tariffs with an eye to the interests of the Community of Nations as a whole, the establishment of free access to raw materials and equal access to world markets for manufactured articles, the protection of the rights and interests of inhabitants of backward areas and the improvement of their standards of living and culture. These are world problems and must be approached accordingly. The world is economically one and can no longer be left wholly to the haphazard competition of conflicting national interests.

4. The nucleus of such International Authority is already in existence in the United Nations, born out of sheer necessity. We urge that now, while the fire of war is still hot, and interests and aims more easily welded, there be created a Central Council of the United Nations, 'as an organ for cooperative action' in prosecuting the war and in preparing for and organizing the peace. The United Nations must remain a permanent body, ultimately reaching out towards universality by the inclusion of neutral and enemy states.

5. Any chance to create a stable world will depend primarily on the willingness of the United States to renounce isolation and to play its full part and assume its full responsibility and exercise leadership in such an International Authority.

B. The Christian Church has a primary duty to seek such a unified world and to assist in the creation of international order:

a. By being itself actually a world-wide fellowship under one Lord, in which national and racial differences are transcended;

b. By proclaiming insistently that all nations, under God, are members one of another, with mutual responsibility for the good of each: one God, one Family, one Destiny;

c. By proclaiming that no people can claim the right of a superior race to rule over subject people, and that the controlling purpose of colonial administration must be to prepare the colonial peoples for self-government and to assist and hasten them towards that goal;

d. By helping to create respect for and protection of the rights of minorities, both at home and abroad;

e. By repudiating any attempt to approach the solution of post war problems in the spirit of revenge, hatred, or injustice, though without blinding our eyes to the wrongs of the past of the dangers of the future;

f. By creating at home such a conviction of international solidarity and interdependence and the unity of all men in God, as will prepare our people to abandon isolation and to assume their full responsibility for the creation and maintenance of international order and justice;

g. By the re-establishment of contact with fellow Christians in enemy and conquered countries with the view to helping in the restoration of these Churches and with faith in them to furnish the leadership in their own countries for international cooperation.

The Seven Principles

The seven principles of the Catholic, Jewish and Protestant Declaration express seven areas of agreement in major pronouncements of the three groups. They are a brief summary of what church leaders have been saying separately in the many statements on world order during the past few years. Some forty of the earlier pronouncements furnished the groundwork for the present identical manifesto. Papal allocutions, the findings of the Oxford Conference, statements by the Federal Council of Churches, resolutions of denominational conventions and rabbinical bodies all contributed to the Declaration. Thus, we do not have a new statement to add to the multitude of previous documents. We have a creative synthesis of the earlier pronouncements. The new factor is the manner of presentation, not the ideas presented. Implicit agreements have been made explicit, and presented in a telling way.

In an identical statement of this nature, it is obvious that many matters regarded as vital to a better world order by each of the three groups – such as the rôle of revealed religion – have had to be omitted or referred to briefly in the special preambles. The dependence of the Declaration upon previous pronouncements largely excluded possible areas of agreement not found in those documents. The need for brevity and focus, indeed, prevented the inclusion of many principles mutually held in the three groups of documents. The Declaration is not offered as an adequate statement of peace aims. It is a statement of certain key principles, uttered by American religious leaders who recognize the importance of time in the struggle for world order.

If its close connection with preceding documents limits the scope of the Declaration, that connection lends added authority to the principles contained in the new statement. The relationship also helps the Declaration to serve as a factor of integration in an area of confusion – a primary purpose in the making of the Declaration.

In order that this relationship may be better understood, we cite briefly some of the statements which support and reinforce the seven key principles.

1. The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God.

In his encyclical, *Summi Pontificatus,* Pius XII pointed out that the root cause of the evils in modern society is the "denial and rejection of a universal norm of morality" for individual, national and international life. He called, in the 1941 Christmas Allocution, for action by public opinion in all states to foster the observance of the moral law, manifested in the natural order and "engraved with indelible character on the hearts of men."

Similar stress upon the moral law is found in Protestant and Jewish statements. The Oxford Conference of 1937 said that international, as well as national, law must be based on "a common foundation of moral convictions." A comparable statement is in the *Guiding Principles* adopted by the Federal Council of Churches in 1942. The Rabbinical Assembly of America said in 1942 that "acceptance of the sovereignty of God implies submission to a universal moral law," and the Synagogue Council of America called this spring for "the education of man's moral will and soul" as a basis for a worthy victory and abiding peace.

Acceptance of the moral law in international life requires recognition that the state is "under the ultimate governance of God," and that constancy and fidelity may be demanded of states (Oxford Conference). It requires "disciplines of law and honor, of righteousness and compassion" (Union of American Hebrew Congregations, 1943). It requires submission to God's direction, guidance and power (Protestant Episcopal House of Bishops, 1942).

2. The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious, or other discrimination in violation of those rights.

The religious conception of man is the key to this principle. The Central Conference of American Rabbis in 1941 stressed "belief in the religious principle of man as a child of God" as basic to any civilization. Pius XII, in the 1942 Christmas Allocution, urged cooperation in "giving back to the human person the dignity given to it by God from the beginning." From this conception of man comes the deep concern for the rights of the individual, and the far-reaching proposal that the protection of those rights is a legitimate obligation of international organization.

The rights of the individual included in Protestant statements are freedom of conscience, of worship and of religious life; freedom of speech, assembly and press; freedom of scientific inquiry and teaching; freedom of economic opportunity and the right to work and to security from want and oppression. (Federal Council of Churches, 1942). Catholic teaching outlines some of the same, or similar, rights: the right to worship and carry on religious works of charity, the right to religious education, the right to marriage, the right to work and to the "use of material goods in keeping with one's duties and social limitations." (Pius XII, Christmas, 1942). The "Four Freedoms" and other individual rights are stressed in Jewish statements.

Christians and Jews alike condemn racial discrimination. The General Assembly of the Presbyterian Church, U.S.A., for example, maintained in May, 1943 that "all racial discrimination that ignores man's common origin and destiny must be renounced." The American Institute of Judaism stated in December, 1942 that "all sanctions for racial discrimination and segregation must be eliminated from the laws of states and nations and from the minds and hearts of men."

3. The rights of all peoples, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial, or oppressed peoples toward political responsibility must be the object of international concern.

Assurance of the right to independence for "all nations, great or small, powerful or weak" was cited as essential to a just peace in the 1939 Christmas Allocution, and repeated in greater detail two years later. Similarly, the Rabbinical Assembly in 1942 spoke of the right of each nation to "whatever is indispensable to its continued existence — to its land, its language and its own social and cultural institutions." The statement further argued that this right implies recognition of the right of the Jewish people to a homeland in Palestine. Other Jewish statements agree on this point.

The "Six Pillars of Peace," issued in March, 1943, includes the goal of autonomy for subject peoples and the establishment of international organization to assure that end. The American Institute of Judaism in 1942 also stressed the obligation of assisting subject peoples to attain their independence. Collective responsibility and supervision for dependent areas was emphasized in a report of the Catholic Association for International Peace in 1941, by the Congregational Christian General Council in 1942 and by the Northern Baptist Convention in 1943.

4. National governments and international organization must respect and guarantee the rights of ethnic, religious, and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

The Delaware Conference of 1942 stated that "the rights and liberties of racial and religious minorities in all lands should be recognized and safeguarded." In the Christmas Allocution of 1941, Pius XII condemned "oppressions of the cultural and linguistic characteristics of national minorities," and the "hindrance or restriction of their economic resources." The Rabbinical Assembly in 1942 urged that cultural freedom compatible with national loyalty and the rights of other groups be recognized, that every man should be free "to cultivate any language of his choice in addition to that of the dominant culture, to observe traditional customs and folkways, and to associate with others who share his racial, cultural and religious traditions in appropriate forms of community organization." The right to equal treatment is a general emphasis.

5. An enduring peace requires the organization of international institutions which will develop a body of international law; guarantee the faithful fulfillment of international obligations, and revise them when necessary; assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

The Oxford Conference pointed out that "the need for an agency of international cooperation is as great as ever, if not greater." In 1939, after the outbreak of war in Europe, Pope Pius stated that an honorable peace requires the establishment of "some juridical institution which shall guarantee the loyal and faithful fulfillment of the conditions agreed upon, and which shall, in case of recognized need, revise and correct them." The Central Conference of American Rabbis in 1941 called for the establishment of a "parliament of nations" backed by an international police force and the American Institute of Judaism, the following year, urged "an international agency strong enough to protect every nation against aggression," with an international court and police force. The Methodist Council of Bishops in 1941 spoke of the need to create and maintain "the agencies and machinery necessary to establish international justice." The Federal Council of Churches in 1942 showed the need for "agencies having the duty and power to promote and safeguard the general welfare of all people." The continuing collaboration of the United Nations, and in due course of other nations, is the first of the "Six Pillars," issued this Spring.

The need to control armaments was stressed by Pius XII in 1939, by the Federal Council of Churches in 1942 and by the Synagogue Council in February, 1943. A 1941 report of the Catholic Association for International Peace points out that "a system of cooperative defense would seem to be a necessary condition of further disarmament."

6. International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

The general principle of economic cooperation is based on the conviction that the resources of the earth "should be recognized as gifts of God to the whole human race" (Oxford Conference). In the 1941 Christmas Allocution, Pius XII condemned the hoarding of resources and materials "destined for the use of all," as did the Rabbinical Assembly in 1942. The demand for equitable access to raw materials was advanced by the Northern Baptist Convention of 1942 and the American Institute of Judaism the same year.

7. Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

Pius XII, in the 1942 Christmas Allocution, called for defense of the family and its security, for a just wage covering the needs of the worker and his dependents, the assurance of some property for all classes, better educational opportunities and the promotion of the social spirit and solidarity within the community and nation. The Federal Council of Churches last December proclaimed the goal of economic security and called for the use of "material resources and the tools of production to raise the general standard of living." The American Institute of Judaism urged a standard of living in every country to provide "proper shelter, sufficient food and adequate clothing . . . medical care, opportunities for culture and education and facilities for recreation."

The Delaware Conference proposed that "industrial councils should be developed, representative of management, labor and consumers for a democratic direction of industries" towards maximum production and consumption and the abolition of unemployment. The American Institute of Judaism proposed that workers participate with employers in the management of industry. The Catholic Association for International Peace in a 1941 report suggested the organization of both employers and workers and a federation of industries for "joint self-direction."

To End the Exclusion of Chinese

The growth in Congress of sentiment favoring the repeal of the so-called Chinese Exclusion Laws, reflects the strong conviction across the United States that this particular injustice must be ended now. On October 21, the House of Representatives adopted, by the substantial vote of 128 to 21, a bill repealing those sections of the immigration laws which ban Chinese from immigrating to the United States. The bill, H.R. 3070, introduced by Representative Warren G. Magnuson of Washington, goes a long way towards placing our Chinese allies on a level of equality with other nations in American immigration laws. It places the Chinese on a regular quota, permitting some 105 Chinese a year to enter the United States as immigrants, and makes these eligible for naturalization.

The bill does not permit the Chinese wives of American citizens to enter on a non-quota basis. Nor does it touch the question of discrimination against other Oriental peoples. But it offers an important step forward, at a time when discrimination is a menace to the welfare of the United Nations and a propaganda weapon of Japan. The bill, moreover, is politically feasible. An identical resolution has been introduced in the Senate by Senator Charles O. Andrews of Florida. The President likewise has called for positive action.

Expressions of public opinion supporting such action continue to mount. In California, for a striking example, the American Legion, the Congress of Industrial Organizations, Northern California Citizens for Victory, the San Francisco Chamber of Commerce, United Veterans' Council of San Francisco and Veterans of Foreign Wars have passed favorable resolutions in recent months. In September, the San Francisco Board of Supervisors adopted unanimously a strong resolution calling for the end of exclusion and the extension of the quota system to the Chinese.

Religious groups, too, are taking action. The World Alliance Executive Committee on September 28, adopted as its own the June resolution of the Church Peace Union on Chinese exclusion. The Federal Council's Department of International Justice and Goodwill is circulating among 500 leaders a petition based on action by the Executive Committee in May. In Georgia, a representative group of Catholic, Jewish and Protestant leaders have addressed a letter to their representatives in Congress: The letter states:

> The repeal of the Chinese Exclusion Act will be our recognition of the right of the Chinese people to take their proper place in a progressive world society. Failure to repeal this act would give offense to a fine and sensitive people and weaken our structure of world security.

To Organize the Peace

Senator Tom Connally of Texas, Chairman of the Foreign Relations Committee, introduced on October 3 a resolution drafted by a special subcommittee. The subcommittee's resolution, S.R. 192, is as follows:

> Resolved, that the war against all our enemies must be waged until complete victory is achieved; that the United States cooperate with its comrades in arms in securing a just and honorable peace; that the United States, acting through its constitutional processes, join the free and sovereign nations in the establishment and maintenance of international authority with power to prevent aggression and to preserve the peace of the world.

The Connally Resolution is less specific than the Ball-Burton-Hatch-Hill Resolution, S.R. 114, and is comparable with the more general Fulbright Resolution, passed by the House of Representatives on September 21. According to latest reports, the resolution by the Senate Foreign Relations Committee was reported favorably on October 21st, and will shortly come before the Senate for debate. That debate is likely to be a fateful one for the weal or woe of mankind and our own nation.

PROGRAM NOTES

Additional copies of "Pattern for Peace," the Catholic, Jewish and Protestant Declaration on World Peace, enclosed with this issue of the NEWS LETTER, may be secured from the World Alliance Office, 70 Fifth Avenue, New York 11, N. Y. The leaflet is so designed that, unfolded, it can be used on a church bulletin board; and folded, it can be mailed without an envelope, if the address is placed, with a 1½c stamp, on the back of the folder. To facilitate the widest possible distribution, we offer our readers the special price of 1 cent per copy, $1.00 per 100 copies.

Detroit Institute

The twenty-first Institute, in the series on *Win the War — Win the Peace,* was held in Detroit, Michigan, October 15 and 16. The meeting was held under the auspices of nine national organizations, and sponsored in Detroit by the local chapter of the Committee for the Study of the Organization of Peace. Dr. David D. Henry, President of Wayne University, acted as chairman. Among the speakers were representatives of almost every phase of American life. At a mass meeting Dr. William Agar and Mr. Edgar Ansel Mowrer dealt directly with the need for passage by our Congress of a definite statement regarding postwar plans and the responsibility of America. Among the other active participants from outside of Detroit were Mr. Clark M. Eichelberger, Prof. John I. Knudson, Mrs. Harvey N. Davis, Dr. Philip C. Nash, and Dr. Carter Goodrich.

Four round-tables were held in connection with the Institute: on economics, education, world organization, and religion's part in the postwar world. This latter was very largely attended and attracted a great deal of attention, due to the fact that the announcement of the Catholic, Jewish and Protestant Declaration on World Peace had recently been publicized. The participation of the three groups and the concrete discussion of a "follow-up" program were alike impressive. Rev. Leslie T. Pennington, of Cambridge, Mass., skillfully and sympathetically conducted the discussion. Dr. William Agar, Father Edward A. Conway, S.J., and Father John M. Hayes, S.T.D., were Catholic participants; and many priests, sisters, and students from Marygrove College attended the session. Dr. Leo M. Franklin, Rabbi Emeritus at the Temple Beth El, Detroit, gave a stirring address and a number of rabbis and Jewish laity took part. Protestant speakers included Rev. T. T. Brumbaugh, Secretary of the Detroit Council of Churches, Dr. Roger Treat, and several others.

Toledo Institute and Annual Meeting

Arrangements have been made for an Institute on *Win the War — Win the Peace* to be held in Toledo, Ohio, November 11 and 12, at the Commodore Perry Hotel, in connection with the 28th Annual Meeting of the World Alliance for International Friendship Through the Churches. A strong local committee has been appointed, and the program is well under way. The speakers will represent the points of view of some eleven national organizations, with the cooperation of practically all the civic groups that are studying the organization of peace and advocating measures to assure the winning of the peace through American cooperation. A mass meeting, which will be held on the evening of November 12, will be addressed by the President of the World Alliance, the Rt. Rev. G. Ashton Oldham, and by the Hon. Carl J. Hambro.

Christian Mission on World Order

Special one-day meetings on world order will be held in over 100 cities in 40 states during the period November 1-20. About 15 teams of ministers and laymen are being organized for these meetings. The Mission is sponsored nationally by the Federal Council of Churches, the Foreign Missions Conference, the Home Missions Council, the International Council of Religious Education, Missionary Education Movement and the United Council of Church Women.

A major purpose of the Mission is "to stimulate local study and action and development now of a body of public opinion to assure full American participation with other nations in establishing and maintaining world order." The Mission will be launched on October 28 at the Cathedral of St. John the Divine, New York. The meeting will be presided over by the Rt. Rev. Henry St. George Tucker, with the Hon. Sumner Welles, Senator Joseph H. Ball, and Dr. John Foster Dulles as the speakers.

World Community Day

Protestant women's groups across the United States are preparing to meet in study groups on November 11 to consider the theme, "The Price of an Enduring Peace." The program is being coordinated by the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y. and is sponsored by the National Women's Organizations of 27 Protestant denominations and by 7 interdenominational organizations. Nearly 90,000 copies of the handbook for World Community Day have been sent to leaders of local women's societies. A broadcast by eminent women of the United Nations is planned as part of the objective. At the close of the program there is to be a ballot to focus thinking on the problem of American participation in world organization and on the question of personal sacrifices to relieve distress, restore order and help with reconstruction. Copies of the handbook can still be secured by program leaders from the office of the United Council of Church Women, at 10 cents per copy.

World Government Day

Organizations represented in the National Peace Conference, 8 West 40th Street, New York 18, N. Y., are joining again in the observance of World Government Day, on November 11. A kit for leaders may be secured from the Conference for 45 cents.

Methodist Crusade

Plans for the Crusade for a New World Order led by the Council of Bishops of the Methodist Church (see June, 1943 NEWS LETTER) are well developed. The campaign, under the chairmanship of Bishop G. Bromley Oxnam, is concerting the educational facilities of the whole denomination upon a central objective: the development and timely expression of an articulate judgment on the organization of peace.

The impetus of the World Order Mission in November will be followed in January by a series of mass meetings presenting the Crusade. A *Primer for Action* will be distributed after the meetings. Some 80,000 adult classes and 40,000 youth groups will bring lessons on world order to perhaps 3,500,000 members of the Methodist Church over a period of 13 weeks. The devotional magazine, *The Upper Room,* is arranging daily studies on this theme. A radio program for 200 stations over 13 weeks is being prepared. Perhaps the most striking feature of this excellent project is the house-to-house visitation that is planned. Every Methodist home is to be visited and urged to study the practical problems of world order and to write to representatives in Washington. The Methodist Crusade deserves emulation by other religious bodies.

Youth Action for World Order

Groups of the United Christian Youth Movement will undertake during 1944 a program entitled "Political Action to Win the Peace." A handbook is being prepared for four special meetings based on the slogan of the campaign "Every member of the Christian youth movement ready for world citizenship by November, 1944." The objective of the program has been stated as follows:

> A better world order in our time depends upon the early establishment by the United Nations, and in due course by neutral and enemy nations, of an international organization strong enough to keep the peace, just enough to protect the rights of individuals, minorities, and dependent peoples, and cooperative enough to raise standards of living through economic collaboration. The creation of such an organization depends upon full participation by the United States and therefore upon commitment by our government backed by the nonpartisan support of the American people. The Christian Church has a major responsibility to help achieve this goal. Therefore, we Christian youth, building today for a Christian world, need to understand and participate in the struggle for international organization. We need to prepare ourselves for intelligent, dedicated and effective political action for a better world order. We pledge ourselves to the task of becoming responsible world citizens.

SUGGESTED READING

A Peace Agenda for the United Nations. Transition from War to Peace. Catholic Association for International Peace, 1312 Massachusetts Avenue, N.W., Washington, D. C. 10 cents each.

> Two excellent reports of the C.A.I.P.'s Post-War World Committee. These are valuable aids to study groups in applying religious principles to the concrete issues of world order.

Building a New World by E. Guy Talbott. International Center, 68 Post Street, San Francisco, Cal. 25 cents.

> This practical pamphlet on world order by the West Coast Secretary of the World Alliance, contains a special section on problems of the Pacific.

Education and the People's Peace. Educational Policies Commission, 1201 Sixteenth St., N.W., Washington, D. C. 10 cents.

> The report not only shows the importance of education in the construction of peace, but proposes international agencies to develop such education.

Collective Security: The Why and How by Joseph H. Ball. World Peace Foundation, 40 Mt. Vernon St., Boston, Mass. Cloth 50 cents; paper 25 cents.

> A clear and forthright statement on the strategy for organizing the peace by Senator Ball of Minnesota, the co-author of the "Four-Senator" Resolution.

The War Against God edited by Carl Carmer. Henry Holt, New York. $2.75.

> Quotations on Hitler's anti-religious program and on the churches' anti-tyranny program.

Economic Problems

Economic Union and Durable Peace by Otto Tod Mallery. Harper, New York. $2.00.

> Mr. Mallery, a consultant to the National Resources Planning Board, shows, in stimulating fashion, how war-time economic agreements are shaping a pattern of cooperation and how these agreements can be extended to establish "economic union."

The Future Economic Policy of the United States by William Adams Brown, Jr. World Peace Foundation, 40 Mt. Vernon Street, Boston, Mass. Cloth 50 cents; paper 25 cents.

> Professor Brown gives a lucid summary of the economic choices which confront the American people. An excellent introduction to the complicated problems of post-war economic policy.

Jobs and Security for Tomorrow by Maxwell S. Stewart. Public Affairs Committee, 30 Rockefeller Plaza, New York. 10 cents.

> A good popular summary of material from three reports, by the National Resources Planning Board and the Social Security Board.

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